M 1701

[redacted] Must Remain in Transcription Room

Monday · October 27, 1969

Mr. Nyland's Birthday at Nishimura's

Mr. Nyland: That's what...that's what we do first. (George Simich: I wish you the best. With all my heart.) Thank you, George. (George: Thank you very much for everything.) Well, it is...it is all right. Everything considered.

It sometimes is quite difficult to consider, really, everything. And then, to give the proper value to each consideration. When you get to be as old as I am, maybe you will know by that time what really 'responsibility' means. Of course, I've thought about it a great deal in the last days, and particularly today. Also, here we are together and, many people. And what will I tell you?

I really can not tell you very much new anymore. It's not that I'm ...that I'm exhausted, or that I have exhausted funds of information. But what is it still that I could, that I could say that is a little different, or perhaps, elucidate certain aspects in a different way?

Seventy-nine...that is seven--sixteen; one and six, seven. I leave, and this is my feeling, I leave the Law of Seven. I go into my eightieth year. Eight is different from seven. It's interesting, with the tapes, which we have numbered, we finished '1600 series' last night. Last night was 1700. Today, 1701. A new series, and I ask myself why do we really? When we were in Dallas, a few of us, and we had 1599 as the last tape of the trip, and we started then again 1600 here in New York, I made a few remarks about the 1500 series. And I said that in that series, I thought that practically every question regarding Work was answered, and I recommended it as a certain cycle which belonged together, and which that series

represented ~~accumulation~~ condensation, a condensation of certain things that we have talked about over the years, a kind of a résumé, and then looking forward to what we now call the 1600 series, I was a little hesitant, again, saying 'what can I say?' I have such an example of Orage - who, during the five-six years - no, almost, almost seven, when he was in New York, and of course had lectures, talks, and discussions, who he at that time when I visited him afterwards in London, was very open about that whole period, and he felt that at that time, that he had to leave and start publishing The New English Weekly, that he felt that he had said more than enough, and also that he for himself had felt that he was a little dry. To what extent that was true, or whatever it was that Gurdjieff at that time withheld from him, or whatever the tendencies were of Orage himself, being intelligent to a very great degree, that that may have been in his way. But there was no question that at the time when he went back to London, he had to have a different kind of an aim. Although, at that time he wished to go back to Prieuré. And I think he would have gone back, if he hadn't died prematurely.

When I look back and I see the different years now that have passed, when I was seventy-five I remember someone remarking, 'what is it like when you are 75?' And I honestly I cannot say. And even now I cannot say it, because when I look back on my life, I can say it is mature. It has had a variety of different kinds of experiences, and I've worked - I've worked hard. I've never really - not to my knowledge at least - I've never been lazy. I've taken in a great deal and perhaps also spent a great deal. I've had a variety of different kinds of experiences, in different parts of the world. Being exposed to many different influences, even from early youth, with my father and the family, and studies at the University in Holland. I've sat at the feet of many real scientific men; Hugo de Vries, Julius, Lorentz, van Romburgh, Wendt - all people with a name. Real scientists, who knew how to teach -

who could actually tell, who still were interested in that kind of a science as a source of knowledge, and where the University still had a cachet of being, a source where knowledge was gathered and where it was given in a good form. I've profited by that - that has, you might say, formed me in my early life with a scientific attitude, analytical; and the realization of certain things that had to be done in a certain way, and to be truthful, as far as science is concerned, and not to try to mix up things, or even to rely too much on personal interpretations. It has given me also simplicity, because there was no use being proud - even on the acquisition of Science. And then in after life, a little later, you might say, or perhaps the greatest part of my life, being spent here in this country. And again - experiences - and new studies at Columbia - also to find out a little bit more, or perhaps to finish that kind of an education in a different atmosphere. And then after that, a variety of different directions of the application of that what I then knew and wished to know; in directions of science, in organization, accountancy, real - all kinds of things of commercial interest, including publishing and writing, all of the different things that attracted me, and where I felt that it was necessary to equip myself in a certain way. Having gone around the world three times, being engaged in so many different things in commercial enterprises that it would be interested - it is interesting perhaps to look back on it. And then the last - twenty years. More definitely trying to talk about Work, being affected by Gurdjieff in '24 - already quite some time ago. And not daring to say anything about Work, really, until twenty years later. And then upon, I call it, a command of Gurdjieff that I should open a group in New York.

And at first with the recommendation to read, 'because,' he said, 'who can answer?' And he did send <u>All and Everything</u> which was then at that time not published and we read faithfully, meeting every time. And out of

that gradually certain things evolved, and then Gurdjieff still coming a few times after the war, and then dying, and then facing the reality that Gurdjieff wasn't there anymore, not in the way we used to know him, and then the realization again and again among a few of us that something ought to be done in order to help to maintain these ideas in some form; and of course, we did that. And then a few things went astray, and there was a need for a decision on my part. Because I believed in Gurdjieff. I didn't believe in Ouspensky.

And ever since that time it has been a particular kind of a task - to try to find out what is really meant by Work, and to adhere as closely as possible to All and Everything and whatever Gurdjieff had left, and whatever the impressions were that I received when I was more or less in contact with him.

And then, out of this come groups. Here, some on the coast - at a few other places. And contact with them, and a few trips. And now, a Barn. And here we sit, in a house, and we talk about the past. And we talk about, I would say now, a little about myself. But when we talk about me, I would like you to understand that what I am is not worth very much than only for the reason of Work. That is, that what is me is Work. And when you come here, it is not to celebrate the birthday of a person. It is to be reminded of the necessity of Work for oneself, and to see to what extent even a conglommeration like this can be useful as a memory later on, so that then, actually, you will be able to continue. Because that is the problem that I face. Who will continue? It is alright that I do what I do to the best of my ability. But something has to be done. At least, that's the way I feel it. Because I can leave it. I can leave it the same way as several others have left it. Simply profitting by that what I feel is a result of the influence of such experiences, and also to a certain extent having tried to communicate and to talk about Work.

But why is it necessary to try to maintain it then only in a few people who may be affected very much - like Gurdjieff had people come to Prieuré and they left. And something, sometimes, stuck. And many times it didn't. I do believe that Gurdjieff when he went to Prieuré in the early twenties, had very definitely the idea of the establishment of that castle in a certain way, that it could actually continue, and that after his death - which, of course, he must have considered - that there still would be a chance of something tangible, that had then at that time because of Gurdjieff's Work, could have, and could continue to have an atmosphere. And as such, then, could become a central point.

Gurdjieff talked about that every once in a while, of different centre where Work would be discussed, very much in line with what afterwards he wrote about Ashiata Shiemash, about how the Brotherhood tried to establish little centers for information and knowledge and the application of Work. And I'm quite certain that Gurdjieff wanted to do that, and that in the beginning, that is before he died - before he had his accident in '24, that then, going back and forth to Paris, and selling carpets, and being in charge, or having management over certain restaurants, and in general, spending most of his time that he could out in Paris to earn money - in order to maintain the establishment at Prieuré. That during that time Gurdjieff hoped that something tangible could be established which could be continued after he would die. I do not know if he ever foresaw the possibility of that accident. It's very difficult because Gurdjieff himself never talked about it, not in that sense, at least. Not that I know about. It was only 'something happened,' and every once in a while he would ascribe it to different forces. Sometimes he said enemies - those who did not like what he was doing. And one could take that any way one wished because there was no further explanation. But the fact remained, of course, that after the accident he had to change the course of his life.

Then, after some time Prieuré had to be sold and Gurdjieff spent the rest of his life in an apartment at Colonel de Renard in Paris. With some trips of course to New York and to Berlin. I do not know to what extent that for him was a disappointment; I do not know, really, if he actually wanted anyone to continue. I do not know, even, when he died, that he would give that kind of information, or that, express that kind of a desire to anyone.

Because these are things that one experiences oneself, and about which one does not really talk. And it is of course, regarding myself, quite definitely that I know what I'm trying to do is in line with what he has told me. But you see, also that is my interpretation, although at such a statement which was made, several people were present, so it is not without witness. At the same time, the way I have tried to do this, over the last twenty years, with meetings, even with making tapes, even with recording, I would say practically everything that seemed of importance, of trying to keep it, trying even to index it, trying to Work in that way; trying to establish groups and to continue to visit them, to see that they are on the right track, asking them to send tapes, correcting; doing everything possible in order to remain on the side, the Real side of exact language. I'm no judge about that, and I don't want to consider it. Because I myself am a strange kind of a mixture, of youth and age - strangely mixed together. And that at times I feel one thing and at other times a different way. And it is possible for me to change over from one state to another without having any regret. And when I look at all what we now have tried to do, and admitting, quite honestly, that much is lacking, and that a great deal of mistakes still have been made. And perhaps unavoidably were made, and that one ascribes it to experience, which then, if one can use it, can prevent in the future anything to happen again in the same way. And that we hope all the time that we are on the right road, going up. And that in this establishing of Work among ourselves,

that then Work on oneself is not forgotten. And all the time trying to remind each other of the necessity of a realization of something that we say is bondage of the Earth. And that for very definite reasons in understanding that there is that bondage that then Work has to be done in order to loosen it, in order to gain freedom, in order to build in that freedom a Soul for oneself.

And this, of course, being a long process in the life of each man, it would be quite helpful, then, if there were a possibility of continuation so that even when I die that something can remain in existence, which will encourage different people of a group to have something to look to, and then to be reminded and not to forget the necessity of Work on oneself. And it is of course with that in mind that we have started these kind of activities. The reason for that is also another one.

You all know, that in buying the Barn and in taking the responsibility for all the different things that we have been doing since, that that what is used as money for buying it is partly cash and partly mortgage. And that everything being in my name, I have a responsibility for that, and I feel it strongly enough so that I wish with all my heart to try to settle all affairs, including final payments of mortgage before I will die. So that then, what is left is the Barn and the different directions in which we work, complete and clear and free of debt. So that I don't leave the kind of an inheritance which requires further responsibilities on the part of any one of you. But that it is there, freely left to you, complete as it is at that time; as complete as we then could have made it. But without any encumbrance. And that then each person could feel free to help maintain it further, without being burdened by a debt. That is the real aim. And I would like to make this whole enterprise very much like a going concern. And it is for that reason that we have spread out - it is one of the reasons that we have started different activities which, at present, I don't want to enumerate. But,

where, if they function correctly and if they have their particular branches in the outside world, there is a possibility of actually making them profitable, and that with the arrangements that I have made, that then a certain sum of money would flow back into the fund for the maintenance of the Barn and could then be used to maintain your organization of groups, as they are now.

So that, again, it is not a burden on you, but that that what could continue to exist would be self-sustaining, and that the proof of Work in life could then become quite obvious that there is a living organization of some kind which has in itself, life enough to wish to continue to live, and that each person who belongs to that kind of a groupings of people could profit by the fact that something tangible exists. It is really necessary to see why it is necessary to have something tangible. Because we are so dumb. We are not educated to be able to understand reality of an imagination. One can go by it every once in a while and living in a certain admiration of that what doesn't exist. But when a man is still a human being on Earth, he still has a sense - one of the five - which we call touch, or sight. And that to such a great extent he will remain dependent on the functioning of his five sense organs. And that then when he can see the Barn, and he can touch - and in the ordinary sense - feel the existence, and then with his brain can understand a little bit of the activities and what is going on in the utilization of talents within ourselves. And to be able to produce certain things in the outside world, which are being paid for in a certain way, with benefit for those who take the responsibility, and I hope ultimately will enable them to continue their life in a professional sense; that then, that what is the edifice as a whole and the totality of what we have tried to do is actually touchable and becomes then, clearer - exactly the same as the ideas of a book become more tangible when they are published in a book form. That what has gone on by communicating from father to son, in a certain way and as Truth

and has found finally, a certain resting place in people who then perhaps even have written about it. It did require a great deal to be able to communicate from father to son, from one generation to another, without violating the Truth, and it was necessary, if that were done to introduce what Gurdjieff calls a 'Legominism - that is, something that reminds one. So that it is not just a little bit of a flow, automatically flowing from one generation to another. But when the generation which is next receives material, that there is something that arrests them, and that they will not take it just mechanically, but that it has to be reconverted in the next generation, so as to receive more life, and then, with that Life they have then the ability to communicate it to the generation after them. That's the purpose of a Legominism. That would be the purpose for us, if we only were growing up a little faster.

The legominism of that kind should exist in people in their behavior. That is, they should already in their behavior be so different, that even from the outside it would become noticeable, but for them themselves, knowing about the Legominism would renew constantly in them the wish to want to continue to Work. And I have considered that every once in a while. I've even considered burning all the Tapes. Because I do believe, that if it could be in existence as something that really could stay alive, because of these what Gurdjieff calls 'otherwises,' it would be preferable. But I have my doubt. And I do not wish to take that kind of a chance; because I do believe that that what we are talking about is precious for the salvation of man. I believe that that what Gurdjieff has formulated and given is of the utmost value in the life of each man. And that perhaps few can take it and can actually live in accordance with it - or at least make attempts. Even then, that for them it may not be possible to establish within the short lifetime that is still allotted to us. And I'm not talking now as an old man. I'm talking now as someone who has a little experience, and who knows a little bit

about the common failures of unconsciousness. That I have my doubts that even in the little time that we have tried to Work so far, such a thing could be accomplished. And for that reason, that what we wish to maintain has to be helped by a few supports, and tapes, may be of help, activities commercially established with the Barn as a center and the roots may be of use. And that, of course, I hope. You will not be able to live by the memory of me. You will forget. It is not that every once in a while you will not think about it. But you will not remember clearly, unless at the present time you Work. And it is there for that reason that we talk every time, every meeting about the necessity of Work on yourself, so that you will not forget what is the means of retaining within yourself this kind of knowledge, and that then when you try to apply it, that your experience will become such part of you that it is not the memory on which you have to depend, but you can then depend on your life and on your behavior. Because the memory of that what you have experienced is quite different from the memory of what you have heard. And if you only could realize that the time of course is short, and that although you may have some means of remembering certain ideas, it is not enough. Not even tapes will help you. And I would say, not even activities of the Barn.

That what will help you is the contact with your own Magnetic Center. I mean by that, when the essence of your inner life can be touched, when there is something in you that becomes then as a result of that what is touching, indelible and permanent for you, then you will be able to continue. (Is it time John?) (I think we should put this light on.) When that what is your life of your inner life can be touched, when you become conscious of that, the result of that will be a conscience within yourself. And your conscience, when it is written on in indelible ink will give you the chance to continue with your Work.

It is time that you must realize that. It is time to know that you must not be foolish - that you must be quite honest in knowing what you are capable

of, and that there are many human failures, also in yourself. That it will take a great deal of your energy. It takes much more of your wish. It takes really - devotion. And, although I know that it is difficult to be devoted, and although at times one feels that you want to leave everything, and just concentrate on Work at the Barn, it is not right either. Because if you wish to Work you need outer life. And you first must establish in outer life a certain condition for yourself in which you can live and with which you become familiar and which then will start to yield to you, that what is ordinary maintenance for yourself. Do not become too soon too intently involved in this Work. Keep your head on your shoulders. Make sure that your feet remain on the ground. But Work all you can and at the same time attend to everything that belongs to your unconscious existence. Never neglect it. Gather as much experience as you are capable of. But be honest in that kind of experience. And if you possibly can, don't repeat. The variety of different experiences I have had is simply when I was finished and I knew it, there was no reason to continue. And so I went somewhere else. There is no reason to overload yourself too soon with too much knowledge that has no more value. There is no reason to bind yourself too soon in an unconscious way. Try to remain, as long as you can, free. Even if you take on obligations, fulfill them. So that, if necessary, and having fulfilled them you can leave them because you have done what you should have done.

This kind of Work, as you know many times, have I said many times, will require on your part a great deal of yourself. You have to learn to see with how much and how little you can get along in this world. You have to learn to become simpler, and not to devote too much time to the things where you already know that they don't have value enough, and that would be a waste of your time to continue with them. Extract from ordinary life as

much as you wish. Extract from your youth as much as you can. But don't continue unnecessarily to do the same thing over and over.

There is one prayer that you have to keep in mind - that you ask the Lord to show you as soon as possible how many things are empty. So that there is no time lost. Life is already quite short. And for that reason we have to condense a great deal in that what is allotted to us. If for some reason or other you could have a life a little longer, it might be easier and it could be divided over certain periods and you need not be so much in a hurry. But civilization is after you. That is, it is actually catching up with the unconscious states of human beings. And they don't run fast enough because Mother Nature tells you to slow down and take it easy. And civilization comes on as a juggernaut. And it's going to run over you, if you are not careful. Your consciousness will help you to get out of the way. You can even let it pass, because you can establish your own rhythm, which has nothing to do anymore with the rhythm of civilization and culture and other people. Consider yourself, for yourself, the determining factor of how your life should be carried on, because your responsibility rests only with that. But for that reason it is necessary to make the contact with that what one calls one's Magnetic Center. Because that is the life-giving force, and there is nothing like it anywhere in yourself , than only there. There is nothing else - not even in our Solar System, than only that what is the essential quality of the Sun.

The contact which is a result of the Ray of Creation, extends towards each man and ends in his Magnetic Center, as if such a ray branches off and feeds each human being. That what is the end, the growing end of this Ray of Creation of involution, is of course, Anulios. And for the totality of the Ray, Anulios is exactly the same as what for a human being is his Magnetic Center. The growing part of oneself is as Life in your inner life, and that

is the center of your existence which constantly grows, or rather, it wishes to grow. But the covering up process that has taken place for a human being prevents his Magnetic Center to grow further. And that is why we say that the Magnetic Center in itself as the essential essence quality of a man is in prison. And that the particular project that a man should be interested in is to find out how to set that free.

This is the problem of Work on yourself. Work on yourself is digging until you finally get to that point. The establishment of a relationship with the help of an 'I' which is created for the purpose of guidance is that this 'I' and Magnetic Center will meet - I've talked about that many times. This is what one has to touch if you want to assure yourself that there is that kind of a spark in you which will continue, regardless of circumstances, and regardless of changing conditions. If you wish to continue with your life, and to Work constantly for the sake of building a Soul; if you want to establish such conditions then, so that then that what is your Wish has become permanent, that the wish to live has then becomes a Will to grow. Then such a person will able - will be able to continue; to continue even without a Barn. But then a Barn becomes much more important for him because it becomes for him then a means of testing, testing out the condition of himself and the valuation of his 'I'. A group gets together in order to find out how much the value of their own 'I's is.

You probably have never looked at it that way. You've never seen each other as giving each other an opportunity to test yourself - how conscious you can be. How much of that 'I' can remain in existence in the presence of each other. And for that it is so essential to know that the difficulties that always come up in ordinary life, and then perhaps come up, and maybe a little bit more concentrated in the surrounding where we are, that they are given for the opportunity to test yourself. They are, as it were, examinations

you have to pass.

You probably remember that at Prieuré there was a person who was not liked very much, and that Gurdjieff was asked - 'Mr. Gurdjieff, can't we get rid of him?' And Gurdjieff said - 'of course we can. But then I have to get someone else.' If you could look at each other as a group at the Barn Saturday or Sunday - or even when you meet in ordinary life and you see each other for coffee, or you telephone, if you only could remember that such people are opportunities for you. That the result of Work in you is to look exactly for those in whom there is also the possibility of Work. But even if there isn't, that what you are reminded by because they belong to the same group is exactly that they give you a chance to remember that there should be an 'I' in a relationship. And that if possible the understanding of each other is based on the fusion of the 'I's of two people.

Try to see how this works, because the relationship then would have two 'I's which focus on one aim. And it would be then a replica of what a human being is and what his eyes really represent. We have two eyes which can focus and they are determined by left and right. And sometimes it is an opposite of what the right hand is doing, the left hand should not do. But when the two together can do, then there is unity.

Sometimes when there are a pair of things, I am reminded of mind and feeling, also as if functioning, each for themselves towards an aim. But not always the aims covering each other, and that the necessity of Work really means the focussing of the mind and the feeling onto one object which is God. And that when that is accomplished then there is no difference of opinion anymore between the two. And then, if that actually happens a consciousness and a conscience exists, and the aim becomes God's Will.

The opportunities we have, I do not know if you have ever counted them; I do not know how serious you really consider such possibilities that we do

have. I believe it is very much on the surface. And that is why what I said Saturday and Sunday - the negligence and really superficiality in not caring enough. All of that must change because you will never maintain yourself if you don't, after I die. I don't want to talk about my death, than only to remind all of you of your life. When we drink to each other on a Birthday - and it happens to be mine - I would like to give you all the wishes I have received today, and divide it so that you can profit by all of it because there was much Good Will and Well-wishing. And I don't, I don't need it so much. But I can also spare it. And I wish that you really, when we drink now, that you drink to your own life, inspired, a little bit maybe, because it's my Birthday. And I for myself, will drink to my eightieth year into which I am going today.

To all your well-being.

And now Lotus, maybe we should have some cake and coffee, shouldn't we? Who is volunteers to attack that cake? Lotus where are you? Could you designate anyone who - start cutting. (Lotus: Rhoda made the cake.) Well then, Rhoda cuts it, that is simple. Where are you Rhoda? Where's Rhoda? Oh, Rhoda, is it too much of a task? We'll make it easy. (Rhoda: I'd rather somebody else did it.) We'll give you hundred assistants. Select anyone you like. Well, where is Priscilla? (Rhoda: She's here.) Come on you Priscilla! That's it. You'll give a good... (Rhoda: More?) Huh? (Rhoda: More?) Oh I think so. (Yeh!) You may as well start cutting, then I'm sure that people will just come around.

If I cannot have any competition with Rhoda, with music, I can try to talk at the same time. Otherwise what will you do, sit, and just wait and such a dead silence, and it is not really right.

I do not know - a birthday should not be the kind of a thing that you are so - so impressed. It happens to everybody. It only is just October the

27th which is an important day for me. I thought last night I would sit up 'til 2 o'clock in the morning, in order to start my new year right. But, I didn't do it. What will happen next year? What will happen now? Before, before we go into the new year. Preparation during the Christmas period and then first of January resolutions. What will we do regarding Work, regarding activities, regarding coherence, trying to maintain a level, trying to cooperate, solidarity. What will we do for ourselves (crash)? That's good. What will we do for ourselves to, to learn to understand each other? Next year will be different. I will have to make it different for myself. I think there has to be much more responsibility taken by several people. I have to delegate a great deal of Work. I do not know how often I've said that I have to write, and, of course, I don't do it. I would like to make a promise that this time it's the last time I say it. And from now on I will do it. But then immediately I know that in the beginning of December I'll have to go to the Pacific Coast. I will be back, I hope, with Christmas. What will happen next year, I have no idea, but I do know that gradually the kind of work that we do at Firefly House will also diminish.

For this year, I have allowed the different people of the Group to help me, and to build. I have consistently stayed away from active work with them, than only a little bit of talk of what I thought ought to be done. Next year it will be different. Whatever is to be finished on the house, I will finish. I think I owe that to the House, like I've owed it to the house in Brewster. The parts of myself, simply as a three-centered being - it is necessary to give attention to all three. As far as my intellect is concerned, it has had enough exercise. Emotionally, with whatever you call art, or any kind of an expression, it also has received a certain amount of energy. Physically, I'm now a little behind. I've given, I've given enough in Brewster at the time; but I need it again.

I have to learn to be more complete. I cannot afford to become lop-sided. And so next year together with writing, I will also work physically. It will change the situation a little bit because the accent is going to be on building, not necessarily for Firefly House. It still will be naturally of my interest.

What will I do then next year regarding meetings? What will I have to do regarding so-called conferences? Who is there that I could trust to talk for me to help people? What is the need, every once in a while I ask myself, of a Saturday and Sunday, having a list of names of people I see? And is it really useful? Or is it the reason that it looks good to want to ask if you can have a little talk with me?

I consider myself a very simple kind of a man. I've had a little experience, and when we talk, we talk about that what I would, that I would perhaps do, or the way I would look at things. It is not very important. Because that as a conclusion you can reach many times yourself when you just force yourself to think. That what I am interested in is that whenever you talk about Work that it is correct. My insistence for Truth extends simply in the direction of talking the exact language - what Gurdjieff means in All and Everything . And that all the time you are under the obligation to verify everything you hear with that what are statements in All and Everything. And if you do find discrepancies, that even you want to bring it up, maybe it can be explained. Maybe I make a mistake. Don't think that I'm infallible. Not at all. There are many times certain things that I know, when I afterwards even listen to a tape - I know it is not entirely correct. And of course, I try to correct it, if I can in a subsequent meeting.

Solidarity among us. That is what is needed. Influx of new people so that they find in a group, already that kind of a response for which they are looking, and a realization of an atmosphere of that kind of Unity. And

I wished, of course, that you would understand it in the way I now mean it. That it is really up to the group as a whole that you have to learn - (yea, now we have to stop for the other one) that question of verification for yourself can only be based on your own experience. Discussions have to be limited to the discussion of your own experience, really. And that that what you know theoretically has to be almost earmarked as 'theory.' Also, the necessity of putting concepts in your own words. Also the necessity of reading, of analogous subjects. The emphasis that should be, for yourself, in getting certain books that are close to ideas of this kind, and different from them, so that then you start to think and compare - what is right for you, and what do you understand of Work. To make a list of books, to make suggestions of books that you have read and that you know are useful to Neal to have in the Bookstore. To use the Bookstore as a center to help people to tell them to read - patronize the Bookstore here. Help Neal by giving suggestions. If you can give books, give books.

It is so essential to understand that you have to be alert regarding Life; that you must never really sit down and allow yourself -- allow your Self to fall asleep. It's bad enough if the conditions prevent you from waking up. But when it is within your own means, really, you must try, I would almost say, again and again, much more. I'm so insistent about that; and I'm almost a little crazy, because this desire to make you see the necessity of Work is so great in me that I feel that unless you don't see it that way, that - that you miss, you miss something important in your life. That I feel that any well-thinking man and well-feeling man - woman, even child, will have to come to the realization of what is man on Earth. Not necessarily being able to explain the reason why he is here, but the state in which he is, and where everything of our present culture points to more and more covering up of that what is really essential in the Life of a person. And that something has to be done as a necessity for the ability to continue to live, even ordinary life.

I say any well-thinking, logical thinking man. To build up in your own, your philosophy, that what you experience in ordinary life with other people. Your conclusions you come to, that what you know your Self to be. That what is in your heart that you wish to become. All these things, when you sit by yourself, and you realize that much has to be done, there is one thing you must not forget, always remain grateful for what you have. Never lose yourself in the negativity of saying that you want to have something which you haven't got as yet, and then feel sorry for yourself because you are unable, as yet. Allow patience, so that then you can learn. But don't allow laziness. Keep on Working. Not all the time, but at times when you know it is right. When you feel that you must do it, then do it. At other times, attend to your ordinary life.

Talk intelligently. Save your time. Certain times are allotted for certain things. Don't waste your energy. Even if you have enough of it, put some away so that you can use it at times when you need more of it. Work is like a deposit in the bank. You have to have that kind of solidity. You know if you have some money in the bank, you are a different kind of a person. That is, you even would dare to speak up and voice your opinion. If you have the kind of a knowledge of objectivity that gives within yourself peace of mind and peace of heart, a level of your Being where you know that no one can dispute that what you have. That what is your possession and to which you are entitled, that then it will give you the strength to be able to stand up and to hold forth at times and also to know when not to speak.

Judging by myself in facing a new year, I wish you all a good year.

I'll play a little music, and then I will not talk anymore.

It...it occurs to me many times that I think of all the different people I now know who are interested in Gurdjieff - some, of course, more than others. But some quite definitely have been affected enough by that kind of

a way of, a Way of Life - or a way of thinking; the necessity of a conduct; the necessity of acquiring knowledge about oneself. And I like to think of myself almost as if I was not responsible. I like to think that because it is really the truth. There is extremely little that I can do, or that even I have tried to do. And it is not because I want to minimize myself, because I know that I have Worked honestly. But when I talk every once in a while - once a week - twice a week - whatever it is that you hear me, and then you are reminded - that particular time is a very small part of your total time. And then you go home and you become engaged in all kind of business activities in your ordinary life. And you think about Work. You are reminded of a few sayings, and maybe you are inclined to read a little in All and Everything. I'm always so afraid; when I talk about devotion; when I talk about the things that really concern me, and that, of course, are part of my Life, and what to be the way I would like to spend it, or am spending it now, in trying to talk Work, or in any event to try to elucidate what I understand by it. I know that I'm very immature in that sense, really. And almost I would say that there is very little that I can do, and that the greatest part depends on you in your attitude. So that your attitude towards Work should be one of wishing to receive from Above that what is needed for your growth. The stimulus and the reminder of Work must always be followed in you with a definite wish to make out of your Life something that is more worthwhile than an unconscious state. And that all I wish to do and can do - and honestly, I confess, is only to help you every once in a while to recall to you what is actually the reality of your life. Because then it is up to you to take that and to do with it whatever you feel you must do. But the greatest part of all this kind of wish to growth does not come from mankind as a whole. It does not come from Mother Earth. And it does not come from a few well-meaning people.

There is in the totality of the Universe some kind of a current which

pervades the Earth. There is a concept of Eternity which penetrates all phenomena. There is a Law of Three which is behind the Law of Seven. There is constantly this exchange of material on many different scales, completely outside of Mankind, constantly acting and reacting on each other, constantly being in activity, constantly creating, constantly again destroying - almost as if that what is Great Nature is not satisfied with the forms created, but all the time is striving to find a form which will do the least harm to the existence of Life. As if that is the aim of a Universe, to find its place of rest, in trying to continue to remain active, so that activity never will cease, so that there never will be an emptiness, that there never will be a chance that when there is emptiness in some way or other that it won't be filled because always it will be filled if you ask the Universal God to help you. All of your Work is really dependent on that what you honestly wish from that what is of a higher level. That that what is the attitude you should have is prayer towards that and communication with that, so that you become imbibed, that that what is streaming in the Universe all around you, in Eternity is there; that you become open to let that in, when it is there, it is always there even within you, and of course, one doesn't know because the form prevents you. Infinity is in each form, even if a form has a content, the form and the content both belong to Infinity. Infinity is <u>All and Everything</u>. His Endlessness penetrates and pervades that whole book. All ideas of Objectivity as the first stepping-stone towards the understanding of the wisdom of the Lord. You will never get anywhere with this kind of Work unless you become devoted to the Glory and the Grace of God. Unless there is something that is wakened up in you, that you can all your conscience, and the conscience will thirst for knowledge, and your Consciousness will wish to be filled with feeling, of a certain kind which will be acceptable to God. The accent of your Life, when it is on your inner Life, becomes completely dependent on the rest of the Universe - not humanity,

that is a very low form of Life, and unfortunately, that is all we seem to know, and only at certain moments that we have a little insight in the possibilities of that what actually does exist as Infinite Glory of God.

I've said so many times, I do not know anyone who wants to Work, that he will not become religious. He must! - religious in the right sense of the word. Anyone who really starts to understand Work in its fullness, would become in the eyes of the outside world a fanatic, because he lives, he thinks and he feels Work. He knows that in his ordinary life Work, as such, as a concept must penetrate into his thoughts, into his feelings, and ultimately will become apparent in his actions. I wished you all would understand that Ethics has to be expanded in a conscious sense, that ordinary morality belonging to Mankind has to be changed over into different forms of morality belonging to His Endlessness. That that a man, when he is in contact with his Magnetic Center can then be converted, if he confesses that that what he is, is nothing in comparison to what he wishes to become. One must never lose Patience or Hope, but the Patience has to be adjusted to Endlessness, and Hope has to become the finality of a statement of Absoluteness.

I hope you have a good week.

END TAPE

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